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procedure. While thus advocating the adoption of the principle which underlies the methods of the Continental courts, we would by no means recommend their entire practice. In general their examination of the prisoner is conducted by the judge, who thus, instead of holding evenly the scales of justice, appears to the accused party rather as a prosecutor. We would confide this examination to the counsel for the state, to be made in open court, in the regular progress of the trial. We would also discard all the clap-trap machinery which still disgraces so many of the Continental proceedings, the interrogatories to the prisoner in private, the vulgar attempts to excite terror by bringing the accused to the place of the crime, or before the body of the murdered person, and other like means of frightening him into a confession. Everything in their forms which resembles the inquisitorial process, everything which works upon the prisoner by mental torture, should be rejected as unworthy the calm dignity and serenity of a court of justice. But when we discard these appendages, there is left the principle, which our system utterly rejects, and thereby deprives courts of the very means by which truth can be the most readily and surely discovered.

ART. II. — *History of the Church of Christ, in Chronological Tables: a Synchronistic View of the Events, Characteristics, and Culture of each Period. Including the History of Polity, Worship, Literature, and Doctrines: together with Two Supplementary Tables upon the Church in America; and an Appendix containing the Series of Councils, Popes, Patriarchs, and other Bishops, and a full Index.* By HENRY B. SMITH, D.D., Professor in the Union Theological Seminary of the City of New York. Revised Edition. New York: Charles Scribner. 1860.

LEIBNITZ is said to have proposed a history of the world in a series of biographies. The suggestion was something better than a German dream. It was the fruit of a great knowledge,

and of a discerning philosophy. Make classes of the events which constitute the staple of any history, and then set the mind to look for the acting forces which produced the events, and at once *men* come to sight. Each event is obliged to divide qualities with some one from whose mind and hand it sprang. The actor invested a portion of himself in the act; and all the truth is not told about either the thing done, or the doer of it, until both are justly described. It is not the main business of true history to relate what was done, but also who did it. The event is often not half told until the actors in it are set forth.

This great work of Professor Smith, promising by its title to be a mere museum or depot of dates and names, tiresomely set in tedious tables and columns, really comes to be to the scholar's eye an intensely interesting encyclopædia of biography. It is all alive with the deeds of most noted men. Its broad pages glow with the fervid vitality of the noblest and choicest actors in the great life of the world since the Christian era. A double value thus invests the work, — a knowledge of the things done and of the men doing them. One interprets the other. We learn something of each by acquaintance with the other.

We incline to set this up as, after all, the highest merit — to the genuine scholar — of the magnificent compend under review; for a true scholar ought not to be contented with the knowledge of mere events in the order of their occurrence and connections. If he would have them of genuine use to himself, sources of life to his own mind and his means of imparting life to other minds, some contact he must have with the life beneath them. Vitality comes only from vitality. Even diamonds ever so carefully planted never send up the smiling germ and life-nursing grain. Only living seeds do this.

We hope it will not be taken as an assumption for us to claim that such a rare gift to the student as is this Chart should be accompanied with the plain suggestion to those for whom it was made, that an obligation to reach a more vivid and energetic scholarship as to the past attends the possession of it. It is true, we are a young nation, and have had too many cares to permit us to be very large or very accurate

learners ; but is it not time for charity even to require that our learning blunder less, and that the knowledge we have shall not so blink and stumble in its necessary intercourse with the past ? It is seldom that a writer among us can go back half a dozen centuries and be able to escape suggestions of the “babes in the wood,” from those looking after him, if he can do it from himself. That honest familiarity with the past which comes from a just and familiar acquaintance, is a rare acquirement. Admirable examples—a few—we can remember of genuine scholarly intimacy,—that intimacy which has gone beneath the surface-facts to the vital, generic life under them ; but the examples are admirable chiefly because so rare. Such a grand reunion, then, as this work proposes for the studious, thoughtful minds of all the centuries, no lover of the commonwealth of letters can fail to welcome with special gladness.

To describe this truly great work will be perhaps its best commendation. Ten years' labor in that wearisome task of finding, verifying, shaping, and placing the main events filling the last score of centuries are here combined. Whatever of the present is outgrowth from the past,—whatever is a perpetuation of ancient forces in unchanged or altered forms,—the beginnings, courses, endings, or continuance of opinions, customs, and systems are here skilfully and quite scientifically set in order. The Roman who wrote, “*Qui scit ubi est scientia, habenti est proximus*,” spoke either from his want of such a guide-book to historic knowledge, or from satisfaction in having found it. The book is folio in form. After the necessary title and direction pages, the chart opens with twelve columns dividing the two royal pages into about equal spaces.

Taking an architectural similitude for these columns, the captions or descriptive titles would go for capitals or entablatures. The stately shafts are then laden with chronicles, names of men, of empires, of systems, and of works which vividly epitomize sections of the world's great past. The first Table presents “Ancient Church History, A. D. 1 to 750.” “The Apostolic Church” is its first column, holding a portraiture of the main doctrinal, practical, and ecclesiastical features of the first hundred and eighty years of the Christian era.

"Contemporaneous History" follows, much of which is an outline of the sorrowful contentions which the Gospel encountered in its early progress. The fable of Hercules strangling the serpents which beset his cradle is brought to mind by the Herods and men of like qualities who assailed Christianity in its infancy. Then "Culture and Literature" invites the scholar by names of poets, orators, philosophers, and historians,—the elder sons of learning and of art. Their individual glories seem to mingle, each one heightening those of the others. We seem to see them among their kindred here. The lights and shadows of their own times magnify and justify their revered statures and conceded grandeur. An interplaced leaf adjusted to the marginal dates, and sheltered by the general title of the Table, ingeniously gains space for six more columns, presenting for contents,—"The Church and the Roman Empire"; "Growth of the Church"; "Founders and Fathers of the Church"; "Church Literature"; "Church Polity"; and "Worship and Ritual." Crossing from this clipped interleaf, another series of columns, with "Discipline and Monasticism," "Doctrines and Controversy," and "Heresies and Schisms," for titles, fills out this period.

We have been thus particular in copying a specimen of the tabular plan used by the author, because, next after the selections he makes for such a work, the question is how he has classified, assorted, and tabulated the multitudinous items which the various life of the period supplies. A poor plan or a false grouping would make the work as a chart worthless. "It is a great part of learning to know where learning is," was the maxim of one of the most eminent of modern students. But next after not knowing where it is, false directions about it must rank as a hinderance in study.

These twelve columns, like the famed gates of ancient Troy, open passages into all that early past about which so little is known with satisfactory exactness. It was the germinal period,—the seed-plot where sprang up the first growths of most of the received doctrines, opinions, and customs in religion and in civil life. We thankfully grasp the keys which set freely open the gates to that enclosure. It will be some acquirement to know what is *not* there, as well as to know what

is. The custom of making "primitive times" a lumber-loft into which we might toss all the opinions and ideas we are too idle to verify or too ignorant to put in their right places, is made more unsafe by such an easy guide to the half-known locality.

Five similar tables bring us through the shadowy period of "Ancient Church History." As the eye wanders among these careful records of those centuries, the comparative durability of character and opinions, and of empires and nationalities, becomes very impressive. The latter seem often to have been no more than lattices and props; while the former were living vines, which, spreading their fruitful branches over them, and gathering fresh sustenance from all the ages, dropped their fruit upon them all. The trellis often decays, and, falling, carries the vine upon it to the dust; but, like Antæus touching the earth, truth in character and in opinion rises stronger and sturdier than before.

"Mediæval Church History, A. D. 750 to 1517, — From Charlemagne to the Reformation," next opens in a similar series of five tables, numbering sixty columns. Vital characters and events are more thickly strewn through this period. Few of the popular notions as to the *dark ages* would fail of being beneficially modified by a perusal of these columns. It is rather painful, indeed, to find out how much mistaken we may have been in our general estimate of those centuries. This thorough exploration of them shows us that the *darkness* commonly charged upon them belongs quite as much to the popular opinion as the ages.

Passing these, another group of sixty-five divisions, in four tables with supplement, entitled "Modern Church History, A. D. 1517 to 1858," completes this admirable epitome. The columns here are crowded; the type is smaller, the items more numerous. As the grand march of the Church and of the nations with it goes on, strifes and victories distribute themselves more thickly through the crowded compartments. To the reader these pages are like a rising tide along the seashore, — fuller, stronger, and quickened in all movement. Each last throb ends in a shout over the stubborn rocks scarce touched before, or from fissures far up the ledges where a

little child could have played in safety an hour ago. A reverence — almost an awe — comes over us as we watch the mighty rising life, swelling over all ancient barriers, and pressing with irresistible force into the strongholds of ignorance, bigotry, and tyranny. Any man afflicted with that sore disease of the spiritual vision which makes the world seem to be moving backward, should be hastened to these pages as to a pool of Siloam. There would be hope for his vision, unless organically diseased, by waiting here.

The “Contemporaneous History” of this period reveals the suggestive predominance of religion as the cause of the wars which occupy so much space. Popery and Protestantism held drawn swords, and very often stained them in each other’s blood. The American Revolution was the first contest of nations of any note in which religion was not a vital part of the quarrel, and the origin of the resisting nation then was almost wholly religious. But this great underlying moral force, guiding even the warfare of the civilized world, a force never safely to be overlooked in any study of the past, had been slowly passing from the sword to the pen. The great *writers* began to take the place of the great *warriors*. The earlier struggles for freedom of conscience were by arms, but its later conflicts were by noble labors of mind. The literature of Christendom, after the translations of the Scriptures, or about the opening of the seventeenth century, most cheerfully displaces the mortal combats of former times. The face of the chart is notably varied by these changes. The column for “Culture and Literature” widens and becomes solidified; while that containing “Civil History” narrows and is less dense. So the scholar, with these tables in hand, not only finds that *progress* is a fruit of time, but finds its periods and its processes.

We need these genial convictions. Learning is kept fresh and vigorous by them. Faith may pass from strength to stubbornness, unless some friendly vine creeps up its solid shafts, and keeps off the keen frosts and sharper sunbeams. The Portland stone is easily cut when fresh from the quarry; but if laid in walls, exposed without relief to all weather, it acquires a glassy hardness which no chisel can safely touch. It

is a misfortune for an educated mind to resemble this. Intimacy with the modes and visible instrumentalities of progress is needful to impart a natural and genial freshness to faith in progress.

But the spacious fane we undertook to describe is not yet fully traversed. Nine pages of Supplementary Tables contain the "History of the Church in America, A. D. 1492 to 1858." This is mostly new, both in the assemblage of the items and in their arrangement. It is a very vividly epitomized history of the religions, and, from necessary connections, of the political life of the country. No single library in the land could supply all the keys to the chambers and *closets* of our national history which are here found in admirable arrangement. Whatever events, characters, and opinions have been thought worth a place in the numberless annals of our land, are brought within easy reach of research by the minutely classified references enriching this part of the work. All the legion of denominations, their rise, progress, present state, literature, and representative names; all the agreements and disagreements with government; their political life and beneficent plans, — are methodically traced. These pages, with suitable questions, would form a rare manual for our schools. The brevity and skill of plan are unequalled.

A gift of wisdom also comes for our chafing and unamiable denominationalism. Sects can here compare themselves with the image which history is likely to copy from them for posterity. Some of the portraits are partly finished now, and will profitably reward study. Few men would repeat all the acts of a past life, — no wise man would. Organizations are no better than the aggregate parts combined. Hence any just summary of past acts is a good work from which to learn as to future conduct.

The "Contemporaneous History" of this period presents a very complete compend of political affairs, both measures and men. The "Culture and Literature" is a synopsis of Colleges, Schools, Libraries, Books, Periodicals, Belles-Lettres, Classics, Philology, Jurisprudence, Science, and Philosophy. These titles are testimonies.

An Appendix records, first, the General Councils; then the

minor ones in chronological order (over sixteen hundred being enumerated); then series of Popes, Patriarchs, etc., — a curious list, ending with Moderators of General Assemblies in the United States. A General Index of sixty-four columns in alphabetical order closes this Thesaurus.

We truly feel a pride in this work. American scholarship has few trophies equalling it. The Preface shows that the tabular treasures of all nations, and the annals of the Christian world, have been made tributary to it. It might have been named *A Hand-Book of the Christian Era*. With it in hand, we feel as if the world was in easy grasp. We feel less strangers in the past, — less defenceless against historic surprises and misleadings. The noble and the good of time past are made more familiar acquaintances, and the great experience of the past is rescued from loss, and offered to us as a treasure of wisdom. The synchronistic form goes beyond the mere tabular arrangement into consecutive digests and outline narrations. So that, in some portions, an almost thrilling narrative glows upon the commonly sterile thread of chronology. Its original plan, its ingenious convenience and minute availability, endow it with special value.

The list of errors found in the first edition has been corrected in the recent issues. It can safely claim a peerless rank among all the gifts of modern toil in that field.